

2. The Dharma-forbearance that directly realizes the lack of true existence of truths of origin (i.e. the uninterrupted path from the perspective of directly realizing the lack of true existence of truths of origin)
3. The Dharma-forbearance that directly realizes the lack of true existence of truths of cessation (i.e. the uninterrupted path from the perspective of directly realizing the lack of true existence of truths of cessation)
4. The Dharma-forbearance that directly realizes the lack of true existence of truths of the paths (i.e. the uninterrupted path from the perspective of directly realizing the lack of true existence of truths of origin)
and directly realize the lack of true existence of those four awarenesses - and of all other phenomena as well.

Thus, the four subsequent-forbearances of the path of seeing are:

- (1) The uninterrupted path from the perspective of directly realizing the lack of true existence of the **Dharma-forbearance that directly realizes the lack of true existence of truths of suffering**
- (2) The uninterrupted path from the perspective of directly realizing the lack of true existence of the **Dharma-forbearance that directly realizes the lack of true existence of truths of origin**
- (3) The uninterrupted path from the perspective of directly realizing the lack of true existence of the **Dharma-forbearance that directly realizes the lack of true existence of truths of cessation**
- (4) The uninterrupted path from the perspective of directly realizing the lack of true existence of the **Dharma-forbearance that directly realizes the lack of true existence of truths of the path**

Forbearance / Uninterrupted path	Focal object	Object of direct realization
First Dharma- forbearance	Truths of suffering	Emptiness of the truths of suffering
Second Dharma- forbearance	Truths of origin	Emptiness of the truths of origin
Third Dharma- forbearance	Truths of cessation	Emptiness of the truths of cessation
Fourth Dharma- forbearance	Truths of the path	Emptiness of the truths of the path
First subsequent- forbearance	First Dharma-forbearance (i.e. the uninterrupted path that directly realizes the emptiness of the truths of suffering)	Emptiness of the first Dharma-forbearance
Second subsequent- forbearance	Second Dharma-forbearance (i.e. the uninterrupted path that directly realizes the emptiness of the truths of origin)	Emptiness of the second Dharma-forbearance
Third subsequent- forbearance	Third Dharma-forbearance (i.e. the uninterrupted path that directly realizes the emptiness of the truths of cessation)	Emptiness of the third Dharma-forbearance
Fourth subsequent- forbearance	Fourth Dharma-forbearance (i.e. the uninterrupted path that directly realizes the emptiness of the truths of the path)	Emptiness of the fourth Dharma-forbearance

Please note that the eight forbearances of the path of seeing are equivalent, since an uninterrupted path focuses on *all* phenomena and the division into eight forbearances is merely from the point of view of selecting eight of those focal objects.

The eight knowledges

The eight knowledges refer to the path of release of the path of seeing. Like the uninterrupted path, the path of release can be categorized into eight different types from the perspective of focusing on the four noble truths and four awarenesses. These eight *knowledges* can be subdivided into:

- a) Four **Dharma-knowledges**
- b) Four **subsequent-knowledges**

The focal objects of the four **Dharma-knowledges** are the four noble truths. So, the four **Dharma-knowledges** focus on:

- (1) The truths of suffering
- (2) The truths of origin
- (3) The truths of cessation
- (4) The truths of the path

and directly realize the lack of true existence of those four - and of all other phenomena as well

In brief, the four **Dharma-knowledges** of the path of seeing are:

1. The path of release from the perspective of directly realizing the lack of true existence of **truths of suffering**
2. The path of release from the perspective of directly realizing the lack of true existence of **truths of origin**
3. The path of release from the perspective of directly realizing the lack of true existence of **truths of cessation**
4. The path of release from the perspective of directly realizing the lack of true existence of **truths of the path**

The focal objects of the four **subsequent-knowledges** of the path of seeing are the four **Dharma-knowledges**. Thus, the four **subsequent-knowledges** focus on:

1. The Dharma-knowledge that directly realizes the lack of true existence of truths of suffering (i.e. the path of release from the perspective of directly realizing the lack of true existence of truths of suffering)
2. The Dharma-knowledge that directly realizes the lack of true existence of truths of origin (i.e. the path of release from the perspective of directly realizing the lack of true existence of truths of origin)
3. The Dharma-knowledge that directly realizes the lack of true existence of truths of cessation (i.e. the path of release from the perspective of directly realizing the lack of true existence of truths of cessation)
4. The Dharma-knowledge that directly realizes the lack of true existence of truths of the paths (i.e. the path of release from the perspective of directly realizing the lack of true existence of truths of origin) and directly realize the lack of true existence of those four awarenesses - and of all other phenomena as well

In brief, the four subsequent-knowledges of the path of seeing are:

- (1) The path of release from the perspective of directly realizing the lack of true existence of **Dharma-knowledge that directly realizes the lack of true existence of truths of suffering**
- (2) The path of release from the perspective of directly realizing the lack of true existence of **Dharma-knowledge that directly realizes the lack of true existence of truths of origin**
- (3) The path of release from the perspective of directly realizing the lack of true existence of **Dharma-knowledge that directly realizes the lack of true existence of truths of cessation**
- (4) The path of release from the perspective of directly realizing the lack of true existence of **Dharma-knowledge that directly realizes the lack of true existence of truths of the path**